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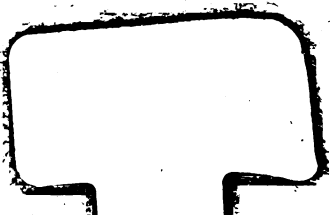
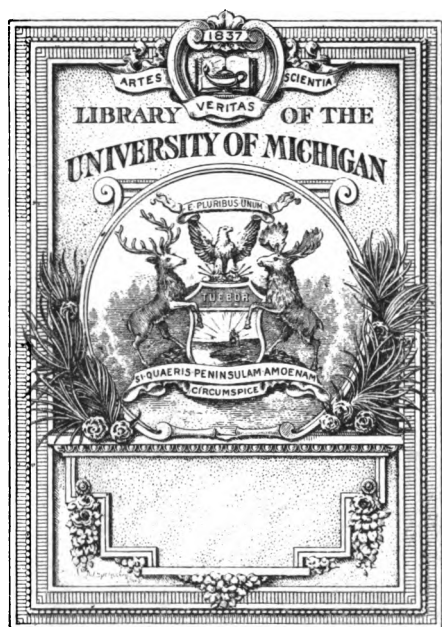
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THE
INDUSTRIAL ARTS:

THEIR INFLUENCE UPON
HUMAN PROGRESS AND CULTURE.

AN ADDRESS

DELIVERED BEFORE THE BOARD OF AGRICULTURE,
THE FACULTY AND STUDENTS OF THE

MICHIGAN STATE
AGRICULTURAL COLLEGE,

BY
HON. GEORGE WILLARD,

At Lansing, August 25th, 1869.

PUBLISHED BY DIRECTION OF THE STATE BOARD OF AGRICULTURE.

BATTLE CREEK:
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1869

[CORRESPONDENCE.]

STATE AGRICULTURAL COLLEGE,
LANSING, August 28th, 1889.

Hon. George Willard:

DEAR SIR—The Board of Agriculture were so much pleased with your Address before the College on the 25th inst., that they passed a resolution directing me to request the same for publication, and to have one thousand copies issued in pamphlet form. I sincerely hope you will not deny the Board and Officers of the College the pleasure and profit we should receive from your compliance with the above request.

Yours most respectfully,

T. C. ABBOTT.

BATTLE CREEK, September 10th, 1889.

Hon. T. C. Abbott, President Michigan State Agricultural College:

DEAR SIR—Yours of the 28th ult. is received, and out of deference to the judgment of the State Board of Agriculture, rather than my own, I place at their disposal the Address whose publication they have directed. I can only express the hope that in their desire to make it, in some slight degree, subserve the important interests of Industrial Education, the Board may not be wholly disappointed.

Yours truly,

GEORGE WILLARD.

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ADDRESS.

The object of the Institution, whose officers and students I have the honor to address this evening, in so far as it is specific and different from ordinary Colleges and Universities, is to promote a theoretical and practical knowledge of those sciences and arts which are more especially associated with Productive Industry. It has to do with the conditions and methods for the proper exertion of Labor: and teaches how Nature and Human Effort may be combined for the well being of man. Let no one be startled by the boldness of the statement; but were I to select a term which the most nearly symbolizes the object of an Industrial University it would be **WEALTH**; as that of a Law School is **Justice**; of a Medical College, **Health**; of a Theological Seminary, **Religion**; of a University proper, the whole circle of **Science and Literature**.

Of course, intellectual culture and moral training are not to be overlooked in the instruction here imparted and the discipline here given; for they are inseparably connected with every system of true education. But they are rather to be viewed as subor-

dinate, and subsidiary to the principal end; which end we may regard as the science and art of developing our material interests in the several departments under which these interests may be classified. For this purpose, this Institution has been established by a State which presents a peculiar demand for the arts taught here, as well as peculiar encouragements for their application.

The young gentlemen who have, in the course of their experimental industry, labored day by day upon the ample domain connected with this seat of industrial learning, have found that the Earth, this year as in most former ones, has proved a good and faithful debtor, and has returned to them a liberal reward for their investment. In fact, to the agricultural laborer, the exhaustless resources of Nature stand pledged as sureties, and give the most secure guarantee that in trusting to the promissory engagements of mother Earth, he will never be a victim of misplaced confidence, or become a loser through her permanent bankruptcy. The seasons, as they come and go, average well. Ever, before the farmer's eye, even in cases of temporary failure, hangs the bright bow of hope. His business, though modified by human regulations, which give to it more or less fluctuation, and cause it to be of more or less profit, yet chiefly depends upon the arrangements of Divine Providence, and the generally unfailing reproductive forces of the Natural World, which amid changes, give it permanence, and in this fixed certainty clear away the ever recurring doubts and fears of man by the golden fruits, which at the last, if not on this har-

vest, shall on the next, strew the plains, and crowd the valleys. "While the Earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Nor are laborers in other departments without encouragement. The mechanical arts, in great communities, and in this age of human advancement are sustained by laws nearly as invariable as those which cause the stars to shine or the sun to set. The principle trades, and the chief branches of manufacture are founded in the varying, but still unsatisfied and, in the main, unchanging needs of society; and as long as wood grows and water runs, the labor of the artisan will occupy an important place in the history of man. Here, in particulars, there will be some fluctuation; in general, there will be a grateful return for every expenditure of toil; and intelligent, prudent industry is invariably crowned with prosperity, and holds triumphantly in her hand the well filled horn of plenty. In regard to the past, or in view of the future, no artisan among us has need to repine. Mechanical labor and skill of every legitimate description are in most ready demand, and receive a liberal reward. All productive classes in our community are prosperous: it seems to me, never more so.

Commerce, which supplements agriculture and manufactures, and completes the great triangle of material labor, will of necessity prosper, when its associates prosper. In our own State, we are favored in having a tolerably harmonious and well proportioned development of these three departments of in-

dustry. Something remains to be done to more perfectly adjust this proportion; but even now, they are so closely associated, that they advance together, in the march of improvement, in almost equal steps. They sympathize in each other's prosperity, and in each other's adversity, and if this sympathy be selfish, it all the more proves how necessary the welfare of the one is to the welfare of the other; and that all branches of material industry belong to one complex whole, and are but fractions of a grand unit—a unit which has a vast influence in the sum total of human progress, and is one of the most potent elements in the world's civilization.

This material labor, we have said, as distinguished from that which is purely intellectual or moral, we may regard as the central idea which finds expression in this Institution. For while moral cultivation is indispensable; while intellectual cultivation is indispensable, it is equally clear that material interests must also have our care, and be encouraged, and labored for, and strenuously promoted, or we shall make no real progress, but shall, on the contrary, move backward, and in overlooking the material, out of pure regard to the intellectual and moral, shall lose one of the main supports, upon which even these latter rest. The importance of these pursuits and their influence upon society, will be the subject of my remarks this evening.

We believe agricultural, mechanical, and commercial prosperity to be essential to national prosperity. We believe a healthy development of productive industry to be inseparable from national welfare, and

one of the invariable signs of national growth. We believe that where there is industrial decline there is national decay; and that, in short, intellectual advancement, moral growth, social culture, the administration of justice, and the preservation of liberty are dependent upon those very material interests, which philosophers without reason, and Christian moralists without authority, have too frequently united in denouncing before an unreflective and half consenting world. The pursuits we mention are often too engrossing, culpably so. But they are a part of the great scheme of duty; and so far from being reprehensible, have, we may say, a most sacred significance, in the relation they hold to the true welfare of the human race. They cannot be slighted with impunity; they cannot be ignored without destruction.

Certain causes have placed these pursuits, and those which are chiefly mental, in a seeming antagonism. They have led to the underrating of the beneficial influence of productive industry, and even to the condemnation of Material Prosperity, as baneful. Conscientious business men have put forth their exertions under protest; and thrift has been made to feel that it needed an apology. Capital is regarded almost as in necessary league with Satan, and not as it is, one of the powers which, notwithstanding its occasional perversion, God has ordained for the overthrow of the powers of barbarism and evil, and to carry forward the banners which signalize truth, and herald the coming triumph of every great moral enterprise.

U O P N

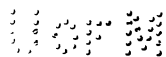
One reason of this popular error is to be found in the prejudices of popular writers. The literature of nearly all countries is burdened with diatribes against wealth, as well as against those pursuits which lead to its acquisition. Men of letters, in many instances, unjustly poor, have in this way, made their reprisals; and instead of attacking the unfairness of its distribution, and the inadequateness of the compensation for their own wear and tear of brain, have intimated that the honorable callings of manual industry were groveling, and have railed against wealth itself as a monster. In this enlightened age, a wiser and better spirit prevails. Poets and philosophers are more reasonable. But still we frequently detect among them the lingering remains of the old warfare, and the ancient hostility is not wholly extinguished.

The teachings of Christianity have also been misconceived. It has been taken for granted by some, that all material prosperity is mere worldliness. In the face of the great fact that wherever Christianity goes, there wealth follows by a law as invariable as any to be found in the whole range of history, men still persist in declaring it under her prohibition. The Gospel gives its clear pronouncement against the pursuit of gain to the exclusion of other and higher aims, but it rescues all manual labor, and by consequence its legitimate rewards, from all unworthy disparagement, and places them utterly beyond the reach of reproach, not alone in the constant repetition of precept and statute, but in the glorious example that its early disciples were all dili-



gent in worldly callings; its great apostle was a tent-maker; its Divine Founder was a carpenter; and thus they lent their hands, consciously and willingly to one of the unseen forces which were preparing the world for a new and higher civilization.

Eminent historians, and political theorists have lent the weight of their authority to this fallacy that material prosperity possesses in itself the inevitable cause of national ruin. It has been laid down for the last two thousand years, with all confidence, as though it were a mathematical demonstration, that such prosperity runs into luxury, and luxury into certain decay. This is said to be the high road of nations. They walk this path, and are numbered with those that have been, and are not. This is pronounced the cause of the overthrow of them all, from Assyria and Egypt down to the dying empires of the present day. But I believe in no such law. As will be hereafter seen, the legitimate production of wealth is a source of intellectual and moral activity, and produces strength. Men, too, foolishly and very erroneously assigned our great material prosperity as one of the causes of our late fearful war. The accumulation of wealth was said to be the reason why God was afflicting us. When lo! it has been seen that the wealth of the North was one means of our security; and that we could not only hurl mighty armies of brave men into the field to crush rebellion, and throttle treason, but we had the means to support them. Millions of acres rustled with corn, and waved with golden grain; tens of thousands of workshops were busy with their constant din; the marts



of commerce were crowded with articles of exchange; the railroads, with lightning speed, were busy in the mighty work, transporting men, and arms, and provisions, as well as being the great arteries of communication in our internal traffic; and thus the proper application of the gathered results of our past industry were one of the means of saving us from the fate of dismemberment, and of adding our nation to the list of fallen empires, to be wept over by mistaken theorists, and tearful philosophers, as a notable instance of the ruinous influence of wealth.

Those engaged in industrial pursuits have been partly amenable for this notion of the antagonism between wealth and moral and intellectual culture, and thus have given currency to the idea, that its accumulation is dangerous to national prosperity. Men of business have been often ready to accept the gage of battle thrown them by the other classes; and have trained themselves to despise all labor, and to depreciate all acquisitions but their own. They are frequently coarse and selfish, grasping and narrow, mean and covetous, far more so than they would be if they could be taught and made to feel that their calling was noble and, in one sense, divine; that they were, if they could but see it, when engaged legitimately in legitimate business, acting a part in the elevation of man, were indirectly laboring in the cause of freedom and truth, and that to them, in their daily labor, were committed high and important trusts, second to none, in the great work of redeeming the world from tyranny, ignorance and vice.

Having glanced at these prevailing sources of pop-



ular prejudice, let us more definitely survey this influence which productive industry has upon social welfare. For it really becomes a serious question with us whether in developing our resources, we are, after all, nursing a viper. Have we conclusive evidence, that business activity is a necessary element in a people's prosperity and greatness, or is it the subtle poison of communities, and the corroding canker of Empires and Republics? Are we to be overthrown by the expansion of our material interests, and are our liberties to be destroyed by the general diffusion of wealth? Can Republican simplicity alone co-exist with national poverty? And as capital increases, is anarchy or despotism to be our certain fate? As just intimated, I have no such fears, and read no such destiny. But let us not be led away by mere theories; let us examine facts.

In the first place, the physical wants of men are imperative. They precede all others. There can be little attention to anything else, till food, and clothing, and shelter are provided for. There is no emergence of an individual, or of a people from a state of barbarism, until an adequate provision is made for these necessities. The arts mark the degree of civilization. The social status of a people can be determined by the plough they use, the cloth they make, the houses they live in. Agassiz cannot, with more certainty, reconstruct an animal of the ancient geological periods from a bone preserved in fossiliferous rock, than we can determine the character of the civilization of an ancient people, in the utensils dug up by the curious antiquary. The

intellectual, moral, and political condition of the people of Thebes and Nineveh is written in the fragmentary evidences of their handiwork and industry, which have lain buried under the accumulating dust of forty centuries. Material improvement lies at the very basis of the pyramid of civilization. Though other and perhaps costlier elements are needed in the superstructure, it is impossible to rear a great and lasting edifice, without a suitable foundation. Rough and unhewn stones will do to be laid at the bottom, but it is not safe to proceed without their solid support; else the edifice will topple and fall, and your beautiful columns, and ornamented capitals, and shining dome, will lie a mass of unsightly and undistinguishable ruin.

An illustration in point, is furnished in the more recent history of our State. We are now in the enjoyment of many privileges. We are proud to think that in all that contributes to the real, substantial happiness of man, we have as many facilities as almost any people throughout our highly favored land. We have not only good farms, and mills, and factories; but we have schools, and library associations and churches. But who does not know that all these things have cost toil. They do not appear before us by incantation. No magic hand has been waved, at whose beck they have been ready, in a moment to stand forth. Civilization has redeemed the wilderness, and has planted her institutions on the plains so lately rescued from the forest, but it has been no holiday exercise. It has been a stern, unflinching fight with the necessities imposed

by nature. Every stroke of the axe has been a blow for our social improvement. Every furrow turned has been so much done for the progressive movement of the community from the pioneer life of thirty years ago, to the truly enviable advantages of the present day. This work has been a hard fought, and well contested, but successful warfare. It has been a wearisome combat. Many have fallen. They were soldiers of the grand army of human progress, and they have not sustained the conflict in vain. I honor their memory. They were the men of the front. They grasped the banners, and bore them cheerily forward; and if we to-day, at this gathering, should brush away a tear, in remembrance of their toil and privations, we should pay them no more than their due. Survivors, in this great army of pioneer labor are among us, showing in their bent, and rugged, and scarred forms, that they have been in the thick of these battles, by which the wilderness has been gained to cultivation, and the current of our American and Christian civilization has poured into the dark recesses of the forest, the rich flood of day. Somebody must suffer, and somebody must toil; somebody must lift the axe against the thick trees; somebody must clear away the roads, and bridge the rivers; somebody must encounter deadly fever on the malarious and pestilential marsh, and wrestle, in distant cabins with disease, in poverty and loneliness; the newly occupied fields must be dotted with early graves, ere the fruits of a more refined culture can flourish and prosper. All honor, then, we say, to the men who gave us material prosperity,

that their children might enjoy the blessings of those institutions of which they willingly deprived themselves!

But the beneficial influence of productive industry can be better seen, on the more extended theatre of national history. Our deductions can be traced from facts afforded in a wide survey of society, both ancient and modern; and in every instance, we are led to the same unerring conclusion. No people has had universal business activity, without having its star in the ascendant. No people has been void of this, without being benumbed in all its intellectual, moral and political energies. Where material improvements are not participated in by the people in general, where industrial ambition is not prevalent, where an interest in industrial pursuits is not wide spread, there you will always find a tendency to mental decrepitude, moral degradation, and a weak self abandonment to the turbulence of anarchy, or a torpid acquiescence in the stupor of despotism. Let there be free activity directed to the material arts, the mind will bud and blossom, philosophy will flourish, religion will be honored, liberty will germinate, and spring forth in luxuriant growth, and all things seem to conspire to clothe the nation with historic grandeur. It may be that material prosperity is not so much a cause, as an invariable coincident of these things. At all events, it may be regarded as a condition; and whether we look upon it as producing, or produced by any, or all of its necessary concomitants, makes but little practical difference. It is sufficient for us to know that it is one of the

allied influences, without which high culture and good government cannot exist.

Mark you, we do not claim that rich communities are always prosperous. A difference is to be made between the acquisition, and the production of wealth. Capital wrested from unpaid laborers, or gathered from conquered provinces, is a curse rather than a blessing. Persia, in ancient times, and Spain in modern, are notable instances of this truth. The one reaped for itself the rich harvests that loaded the plains of the tributary Nile, and turned into its coffers the gold and diamonds of India; the other grasped the hoarded treasures of Mexico and Peru; but the wealth obtained from these sources, shackled the energies of their people, exposed them to debasement, and made them the easy instruments of tyranny. Wealth must come from industry; capital must arise from labor; material prosperity must be derived from the quickening power of business activity, in order to elevate, refine, and preserve the people among whom they exist.

It is on account of the principle here given that all great and prosperous States have taken their rise, all the renowned achievements of literature have received their impulse, and all free constitutions have been brought into existence, in those countries, and in those eras, where commercial enterprise has led the way. Colonial communities, therefore, full of the hum and stir incident to their new life and hopeful future, are the spots where the brightest rays for the world's civilization have been kindled. European literature, and European liberty had their

twin birth, in the Grecian colonies, not in Greece itself. The first lifting of the veil that shrouds the fabled past, displays to our view these youthful populations, filled with the glowing zeal of active business, taking charge of the trade of the Mediterranean, which they had snatched from Phœnicia, and rearing Philosophers, Poets and Statesmen, discussing questions of political economy and civil liberty, enforcing lessons of ethics and jurisprudence, and thus conferring benefits and shedding glory upon their mother land. Young commercial Greece gave to old and feudal Greece her civilization. When Athens itself was semi-barbaric, the colonies of Athens had produced a portion of the unrivalled literature of the world. The poems of Homer arose from them, when she, sitting in her lifeless torpor, was hardly known beyond the bounds of her own narrow territories. When this business activity was once reflected back to her, and she, in process of time, became the commercial mistress, she grasped, in her turn, the sceptre of literature, and established a democracy which has impressed all history with their mighty influence. But when again her productive industry ceased, when her agriculture dwindled in the hands of careless slaves, when a deadly palsy was laid upon her manufacturing energies, when the boundless zeal which carried forward her great system of public works, built her walls and temples, and erected her almost imperishable Parthenon, was over and gone, when she allowed her commerce to be crippled, and finally crowded from the seas, her light went out, and her intellectual supremacy vanished.

The example of Rome will be urged against us. It will be said that this was a military power, which through pure force, acquired political compactness, reared a commendable literature, and secured to itself strength. But how did Rome first receive her start? How did she rise above the hundreds of little communities that rivalled her throughout Italy? It was because the fields around the Tiber were fertile and well tilled, and the infant city early engaged in extended commerce. Mommsen, the historian of the highest authority in Italian antiquities, gives this as the cause of the rise and pre-eminence of Rome among the towns of Latium. She soon enlarged her trade, made commercial treaties with Carthage, another great power which had eclipsed all the cities of Africa, by the sole influence of her business pluck and perseverance. Rome steadily grew in enlightenment and freedom, as long as the fields under her rule were cultivated by free-holders, and industry and business thrift were commended. When Cincinnatus went from the plough to the dictatorship, and from the dictatorship back to the plough; when Cato, the great Tribune, who delighted in his farm, was her first citizen, Rome was a rising power. But as the fountains of her material prosperity were closed, as its channels were filled up, from that moment death began. The results of this prosperity may linger, as a star would be seen, by the progression of light, long after it was struck from the sky. But life, intellectual, moral and political, is ebbing. She may be propped up by armies; her markets may be glutted by the spoils and exertions of pro-consuls, but it is to no purpose. The fatal knell

has struck. Future Gibbons, from this point, may commence the history of her decline and fall.

During the middle ages, and in more recent times, the industrial centres have been the sources of intelligence, and the nurseries of free thought. The factories, we are inclined to believe, have done more for the world than the Universities. The former have ever been pushing onward the work of civilization, while the latter have often been found retarding it. The hammer and the shuttle have always been wielded, directly or indirectly, for the progress of man, while the exertions of the pen have been frequently put forth to stay the march of improvement. The farmer, the mechanic, the merchant is, whether he will or no, on the side of liberty and light; the scholar is sometimes seen fighting against them. Accordingly, by a strange anomaly, science and the arts, enlightened reason, and practical religion, literary refinement and advanced speculation found a congenial home in business circles, at a time when they were frowned upon, and even banished from the authorized seats of learning. They found truer friends among the merchants of Barcelona and Venice, than in the Universities of Padua and Paris. And even to-day, England, in the work of reform, finds some of her most stubborn resistance in the halls of Cambridge and Oxford. The great Reformation of the XVIth century occurred in a period of great commercial enterprise, and the age of Luther was but half a generation from the age of Columbus.

Modern history is so rich in cases that prove our position, that we have not time to state them. But

we will just cite the Netherlands. Here was a small country lying by the Northern Sea, redeemed from the waves of the stormy ocean, and protected by dykes against its angry and impetuous assaults, but its land was well tilled by hardy laborers, who owned the fields they furrowed; cities at once arose crowded with factories, and the people made the best laces, and wove the finest linens, and richest damasks, and wrought the rarest carpets in the world. Their sailors were found in every clime, and rode on every sea; they forced the icy gates of the North, and discovered Spitzbergen; they turned the Cape of Good Hope in the far South, in quest of marts for their traffic, and products for exchange; and what was the result of this combined and ceaseless activity? Liberty sprung forth like the rays of the morning. The Day Star of the Reformation went forward and stood over them; and they made themselves the advancing phalanx, and led all Europe in the great strife for civil and religious freedom. Do we not owe these brave traders and artisans, these unconquerable sons of labor, a debt of gratitude for their heroic work, and do they not show that productive industry is linked with the highest interests of civilization? Spain, their mighty enemy, wielding the armies of half of Europe, and backed by the wealth of both the Indies, but undeveloped in her business resources, came out of the conflict with them second best, and was left an easy prey to ignorance, bigotry and despotism; while the Netherlands purchased to themselves substantial benefits, illumined the pages of history, and ennobled man.

We have an instance nearer home. The United States and Mexico are two Republics presenting a marked contrast. One is settled by a people willing to labor, who love thrift, rejoice in good farms, build factories, extend railroads, and display in all material pursuits, unflagging energy, and ceaseless enterprise, and the consequence is, that we have a prosperity which other nations envy, and in which we ourselves take an honorable pride. I would not boast; but our nation has more general intelligence, enjoys a larger degree of liberty, and has a higher standard of morals than prevail elsewhere. On the other hand, Mexico, giving little or no encouragement to productive industry, displaying no business activity, allowing her natural resources to lie idle, is without liberty, without law, without literature, without a government of her own, without satisfaction in the present, and even without hope in the future, unless the spirit of American thrift shall cross the Rio Grande, and infuse life into her decaying system, and invigorate her veins with the life-blood of American enterprise. Let her be redeemed, not by any external force, not by the temporary ascendancy of first one and then another of her ambitious chiefs, but by manfully taking her own affairs into her own hands; by addressing herself to her material needs; by tilling her waiting fields; by opening workshops; by interlacing her territory with an iron network of communication; then schools will follow; reform will visit the church; liberty will be established; justice will be administered; and the manacled Republic will step forth

from her degradation, and take her place in the radiant sisterhood of free and self-reliant nations.

In the light offered in this general survey of historic facts, there surely can be nothing alarming in the prevailing spirit of business energy, which characterizes our age and country. This spirit is the harbinger of greater things to come. Our industry is to have its reward. We may expect a Literature unexampled in the history of man. Out of our commotion, out of the clash and conflict of unceasing activity, the American Milton will arise, whose lips shall be touched with a higher inspiration than that which has ever visited the poets of the past. The future philosopher is to appear, who shall eclipse Bacon and Descartes, and give us modes of thinking commensurate with our material greatness. Our moral systems will have more regard for equal and universal rights, and will be less fettered by superstition and selfishness. Liberty and justice shall be more and more welcome among us; they shall receive new evidences of veneration, and new tributes of honor, until they shall be allowed to stand the united guardians of the great Republic, and like the consecrated Cherubim, perpetually extend their wings over the ark of its safety, because the people have a mind to work, and every man receives the just reward of his own toil.

In this consummation, every laborer has his part. For, the single element which lies at the basis of all material prosperity is labor. This is the vital force. This creates capital. This is the germinal principle of national growth. It is the mainspring of the

whole social machinery. It is the great driving wheel of human progress, which must be always kept moving in order that all the complicated influences which improve and adorn society may continue in healthy action. The farmer, then, can go to his daily labor, in the gratifying consciousness that this toil is not a mere temporary necessity, but is, in reality, one of the essential forces of human progress. He is doing something to carry forward the great tidal wave of civilization, and to cause it to reach a higher point than it ever reached before. On the anvil, there is wrought something more than can be made of brass and iron; there is the forging of the golden links which bind men in political communities, and lift them from the condition of the savage. At every workman's bench is found an artificer of that which cannot be formed of wood or devised in stone, even the stable foundation of our social interests, and the bulwarks and battlements of human liberty. Every business man, though unconscious, is an agent of intellectual advancement. The housewife, in her quiet round of domestic toil, is preparing the way for the approach of the millennium; and womanly hands, in every home, and by every hearth, are weaving the evergreen garlands, which shall grace the temple of freedom, and we may say, adorn the tabernacle of righteousness.

It will thus be seen, that we put forth a very high claim for the pursuits, the promotion of which, is one of the chief objects of this Institution. We have endeavored to give material labor its due prominence, and to vindicate it as in the highest sense, a bene-

faction. If we regard intelligence; if we revere truth; if we love our country; if we wish the elevation of man; if we believe in, and would obey God; let us give labor its true position in the economy of the world, and the structure of society. It is the Nation's corner stone, and its faithful performance is crowned with the gracious benediction of Heaven.

But labor, to be thus beneficial, is under certain conditions.

First, it must be untrammelled. It must not be under compulsion. It refuses its principal profits when subjected to a taskmaker, and loses its best energies, when subjugated to capital. Hence the freehold system, by which the farmer cultivates his own acres, and the consequent free distribution of wealth are necessary to national prosperity. The aggregation of capital in land would be a ruinous blow to the real welfare of our country. It is cause for congratulation in our American society, that this extensive capital can be more profitably invested in manufacturing and commercial pursuits than in agricultural, for we are thus saved from a landed aristocracy. Whereas now, the actual laborer, owning his own homestead, finds that the union of his own toil, with his limited investment, brings him in a generous revenue which affords him complete independence. The French Revolution, in the confiscation of the estates of the nobles, and in the establishment of peasant proprietors, was a radical change, which has proved an immense blessing to France, and thus the people have received a compensation for that period of blood and carnage. Similar

changes, undermining and overthrowing the feudal system of land tenure, have occurred elsewhere in the old world. And this is the real Revolution taking place throughout Central Europe, and even in Russia, in the XIXth century, nearly equal in political importance to the great Reformation of the XVIth century, but which, because gradual and noiseless, is escaping public notice. It is the certain precursor of Liberty and the sure herald of Reform. Free farms tilled by free men will create free governments.

Again, labor should be intelligent. We plead for the strength of no Polyphemus with extinguished eyes, but for a power whose legitimate alliance is with the highest degree of enlightenment. The industrial energies of man so closely connected by nature with his intellectual attainments, should never be left to grope without the light that is shed from them. It is a part of the rare advantages of our own land, and the felicitous condition which we, as Americans enjoy, that here, in great measure, work of brain, and work of hand are united in the same person. There is not one class to do the thinking, and another to do the toiling. Our aristocracy are laborers; our laborers are the aristocracy. We have no educated class, par excellence. All should form that class, for education is within reach of all, and and its honors and advantages are the proud privilege of all. Our workingmen are not only to push the car of progress, but they are to be its conductors. If there be a science, then, in the wide earth, that is valuable to them, they want its light; if there be a

new art or improvement, they want its advantages; if there be an Institution in the land, which can afford them facilities for the development of their powers and capacities, they need these facilities, since to their hands, for the future, in great measure, is to be committed the sceptre of the world.

Finally, labor should have a moral quality. Let it be inspired with the lofty thought of its true mission. Let its constant elevation be the exalted motive, it is allowed to possess as the incentive for its exertion. The real character of any action is chiefly determined by its purpose. Certainly, industrial pursuits need not be, in any one's mind, void of the very highest and noblest purpose, if all their results, both immediate and remote, upon the whole career and destiny of man, shall be kept steadily in view.

To the young Workingmen, therefore, whom I have the honor to address, I would say, as also to workingmen everywhere, you are, in an emphatic sense, the world's missionaries. You are charged with responsibilities which you cannot shun, and a world, as yet, but half redeemed from barbarism and ignorance, demands the unceasing play of your business activities united with, and directed by a moral energy, which shall make not only every literal wilderness to shine, but the waste places of every social field, throughout the earth, to rejoice and be glad.

Go on, therefore, and deepen and widen all the channels of material prosperity. Let the streams which course them have a full and generous flow. But as you lift the gates to let in the rivers, which

bear these abundant blessings on their tide, do so with the recollection that it is not for self alone. You live and work for society, for country, for humanity, and for God. It confers the principal dignity upon the seemingly trivial round of your daily toil, that you live and work, that coming generations may reap where you patiently sow. Your labor shall be their benefit. For, self exertion and self denial, the two composite elements, which make up successful industry, plant their seed, not so much for the present, as the future harvest.

Fellow-citizens of the Great Republic, and fellow-laborers for her future! as I close, a vision rises before me. I see the personified Genius of my country, by the successive and repeated efforts of those of her hardy sons, who have labored with toil-worn hands for her prosperity, and of others who have been content to suffer, and even to lay down their lives for her liberty, I see her, at the last, fully adorned and perfectly triumphant. I see her all radiant with the resplendent glory which these exertions, this expenditure of toil and trial, this combined labor and endurance have conferred upon her; and as the smiling sisters, the three fair Graces who preside over this Institution—Agriculture, Manufactures and Commerce—come forward, and pour their princely treasures at her feet, and the fair forms of Wisdom, Justice, and Liberty surround her, in perpetual attendance, I behold an inscription encircle her comely brow, and on it I descry in glittering characters, these golden words, THE LABOR OF MY

SONS HAS ENRICHED AND ADORNED ME; THE BLOOD OF MY SONS HAS REDEEMED AND SAVED ME; and she points to the three sisters of the Industrial group, who wait upon her, and seems to say, THESE HAVE MADE ME GREAT; and to the other three, THESE HAVE MADE ME HAPPY.

